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HAPPINESS NOW

by

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"*—Real Human Progress Which is Happiness*"
K.H.

"*We learn most in periods of sorrow*
and grow most in periods of happiness."
DR. A. BESANT

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HAPPINESS NOW

IN my study of life and its problems, I have always tried to reduce theories to the utmost simplicity. The philosophies or sytems that deal with life's problems in the abstruse, intellectual forms have no appeal to me, although they may be The systems or The philosophies for others.

The centre of the target is our goal of life itself—whatever that goal may be to our different beliefs matters not. It might be Heaven or Salvation to some Christians; Perfection to a Theosophist, Hindu or Buddhist; Truth to some; Happiness to others. To me, the three rings of the target leading to this goal are in this sequence from the outermost ring: 1. "Know Thyself," 2. Karma, and 3. Action.

Let me briefly explain these rings, or steps. The first one is "Know Thyself." This was the inscription carved above temple doors in ancient Greece, for the Greeks believed that without an exact knowledge of one's own nature, it was not possible to make much progress on the path of life. In studying ourselves, we should study the broad and glorious view of the grand spiral of evolution for every Self, as given through Theosophy, for without this we would not have the constant incentive to strive for the goal.

In the study of our own nature we must know of the second ring, or step, which is the one law that is part and parcel of all our thoughts, feelings and actions. This is the great Law of Cause and Effect, known as Karma. In Science, it is proved that action and reaction are equal and opposite. All religions confirm this great Law and, in Christianity, it is expressed in, "Whatsoever a man soweth, that shall he also reap." Although there are many laws of nature, it is only Karma that will eventually teach us all, since it is the key to all our joy and happiness—to all our pain and sorrow. Ultimately it will teach everyone, whatever his belief, to create harmony instead of discord, as life itself is always urging us on to find happiness or peace.

If this be the only law that teaches, then in controlling the causes we necessarily control the effects; so the problem is

WHEN are we creating causes? Let us say that "A" creates a discord or fails in a duty to "B". By that very act "A" is generating a cause, either by a positive or a negative action. So we can create a cause, mentally, emotionally or physically at any time we desire. It would be "B"s Karma to reap that discord because of a cause he created in the past; by his present reaction to it he is creating another cause. If he reacts harmoniously, he creates a harmonious cause; if he reacts discordantly, he creates a discordant cause. Try to be aware that, if we resent or criticize even the weather or some inanimate object, we create discord. Whenever I am conscious of resenting or criticizing I know that my appreciation of the Great Law is inadequate. Nature does not command us to create harmony, but, if we create discord, we must eventually reap the effect. The important point to watch is the creation of causes. We should always be aware of our reactions to personal happenings and realize that we are free to create harmonious causes at any time, especially with regard to our thoughts and feelings: if we create discord by these, we must not blame fate if worry and grief are the major experiences in our life. As Aldous Huxley said: "Experience is not what happens to a man, it is what a man does *with* what happens to him."

Some persons, being unaware that they are creating new causes by their reactions, might feel that the Law of Cause and Effect is a fatalistic doctrine, as we are apparently caught in an endless chain of cause and effect and can do nothing about it: the reverse, however, is true.

Once we are aware of what constitutes causes and effects our attitude changes completely towards those who make discord for us. We realize that they are creating a cause, while we are merely reaping the fruits of what we have sown in the past. To them, we should say: "Thank you for allowing me to repay my debt, and I sympathize with you for creating one for yourself."

In the final and third ring, or step, we must realize that complete thought must end in action. If we merely believe

that there is a law of cause and effect, without ACTING upon that law, we cannot expect to gain happiness. We must sow harmonious causes NOW. Dr. Arundale wrote: "I wonder how many of us realize that every sorrow, every anxiety, every despair, not less than every joy and happiness travels throughout the world, permeates the whole of the world." Then how supremely important must it be to "Create Harmony NOW"—to sound constantly the great note of LOVE from the symphony of life in all our thoughts, feelings and actions.

Since we are living only in the present, the eternal NOW, our control is essentially for the moment in which we act or react. If we can maintain complete control over each moment, then we must create for ourselves exactly that degree of happiness and that degree of progress towards our goal of life. If we create harmonious causes each moment, as we live our life, then we must ultimately reach our goal, whatever that may be, or whatever we believe it to be, for the personal definition matters not. This does not mean that we can act from unworthy motives, since harmony would not then be created mentally or emotionally.

I can realize now why Mr. Krishnamurti stressed awareness. It is not merely the intellectual conception of Karma that is needed, but a constant awareness of that Law that can be attained only through years of meditation. Awareness of the inevitable karmic results will enable us to create harmony every moment. One of the Masters has said: "Before you speak or act, think carefully what the consequences will be."

If we are deeply aware of this one Great Law, and we are doing everything to create harmony NOW, then our personal beliefs as to the goal may not matter so much. I can feel now something of the greatness in the Theosophical Society's first object, the belief in Brotherhood. I used to wonder why Brotherhood only was insisted upon, especially when I sensed the reality of the other great stages of evolution, but I can realize now that Karma underlies the law of Brotherhood

until we advance to the stage when LOVE controls.

UNESCO called together a committee of experts on racial problems, the world's most noted scientists in the fields of biology, genetics, psychology, sociology and anthropology, and these scientists, meeting in Paris, gave a scientific basis, which has achieved practical embodiment in the Charter of the United Nations, to human unity and to the philosophy of universal brotherhood.

It is natural to endeavour to be brotherly in all our thoughts, feelings and actions when we feel that the reaction must be brotherhood. What an entirely different world we would have if all realized the inevitability of this one law. We would all try to live as brothers and be humanitarians, if only for the selfish reason that cruelty must REACT upon ourselves. If we realized this law to a deeper degree, we should cease to be selfish, finding that selfishness must react upon ourselves: we should then work for a more universal outlook. The President of the Theosophical Society, Mr. C. Jinarajadasa has said: "Now we are all seekers of truth, and we believe that if we seek we shall find. And we gather together. I mention this because there are many people who will not join in association. They think that if they read books they will come to the knowledge of what they want. But deeper study will show that Theosophy is not some kind of extraneous wisdom. We are ourselves Theosophy. Each of us is the truth we are seeking and as we gather together we help each other to find." He told us to permeate the mental world with the great idea of universal "divinehood "of all mankind.

Let us remember, then, these three simple steps—"Know Thyself", Karma, and Action—that lead to the Goal of life. When we are ACTING NOW, when we are creating harmony mentally, emotionally or physically the other steps may be subordinated. When we are concerned only with the action of the moment, what matter our beliefs as to the ultimate goal? What matter whether the goal is Perfection, Truth, Life, Happiness, Heaven or Salvation? Our basic concern needs only to be full awareness of the Great Law and of the need to

Create Harmony NOW—appreciating, sympathizing and acting in a kindly manner.

Realize that it is only each living moment, the NOW, that you are asked to control; therefore happiness is yours NOW, if you want it, simply by CREATING HARMONY NOW.

ENJOYING THE MOMENT

Over 3,000 persons were asked "What have you to live for?" 94 per cent stated that they were simply enduring the present while they waited for the future—waited for something to happen. Do not dream of happiness in the future nor look back on happiness of the past; you are only sure of it NOW.

We read how great manufacturing firms have testing grounds for their machines which are put through strenuous trials before they are fit for public use. In my opinion there is no better or greater testing ground for our theories of life than at home, especially between partners in marriage. How many think that their marriage is a failure, not realizing that a successful marriage is not a case of finding the perfect partner, but of understanding and applying the laws of nature to create harmony in the home—the place where it is essential that happiness should reign. Mr. Geoffrey Hodson stated: "Theosophy is first and last a life to be lived, a happiness to be given, a love to be shared." That can also be said of any other philosophy or religion. If our theories of life are tried and proved successful on this pre-eminent testing ground—the home—they have passed through the supreme test, and no argument can dissuade us that these theories are right—for ourselves.

If we are aware that we shall receive back every iota of discordant vibration in the same ratio and intensity in which we transmit it, it will make us realize the importance of control. Through our worry and grief and pain we shall reap discords, until the time comes when our suffering will make us strive for a little control. If we refuse to learn by ordinary common sense, we are driven to learn by pain, as we cannot escape our lesson of life. Growing nearer to the spirit through control, we realize that LOVE is law. One of the Masters said: "Love is

the supreme qualification, without which all others water but the sand." Increase in control of the moment means proportionate development in love, and the centre of interest slowly changes from the heart of self to the heart of all. This is the meaning of Theosophy (Theos, God; Sophia, Wisdom) the direct knowledge of the Eternal by the unveiling of one's divine nature. When the fundamentals of life are known, and all its events seen in their proper perspective, it becomes a glorious adventure. It becomes a place where we can find beauty and love and joy through our own power of creating causes for the effects desired. Beauty of colour, beauty of form, beauty of movement, and beauty of tone can be enjoyed to the full, even though we do not possess an advantage in worldly goods. For nature, smiling and indifferent, does not force her treasures upon us; she lets them fall into the outheld and open hand.

How easy it is to appreciate beauty when all life is unified as science has confirmed. The spirit within us must have a degree of those beautiful vibrations which we can bring into harmony with nature's arts; free for all to enjoy. To be unified with the beauty in nature and in music gives us a glorious sense of bliss which must be repeatedly experienced for complete realization. Mr. Jinarajadasa has said: "Among all the arts music has ever stood alone. . . . We should understand that the significance of music is not merely an aesthetic balm, but to be used as a re-creation of ourselves until we come to the Centre of life. . . . Music can lead to this centre more swiftly and more directly than any other art."

Enjoyment of beauty is habit forming, the longer our acquaintance, the more we look for new sources, and try new approaches. Dr. Arundale stated: "Now we are beginning to get back a little more into touch with the great life of Him who manifests through the waves of the sea, through the sunrises and sunsets; with the Life of Him Who sings through the birds, Who springs up through the life of the grass and the heather. All the sweet, beautiful things of nature, even your own bodies, are to be realized as part of His Vestment, as the

Chalice of His Own Divine Life, and that Chalice must be filled with the life which He pours out. The glory of the clouds, the splendours of the thunderstorms and of the lightning, the magnificence of the sunrise—it is in those things that you can touch His Divine Life and rise above yourselves and touch the fringes of that mighty Consciousness into which the whole being sinks deeper than words can tell."

How many can appreciate the beauty of colour and form as an artist can. A little basic study of art will make us more appreciative of the wonderful beauty of colour, and grace of line, which can be found in simple things, such as a single peacock feather. The cultivation of beautiful flowers of our own choice will add an appreciable amount of joy to our lives. A study of the fundamentals of classical dancing, poetry and of music will give a deeper realization of the beauty of movement and of tone. Anatole France wrote: "A beautiful verse is like a violin bow drawn across the resonant fibres of our own soul. It is not his own thoughts, but ours that the poet sets singing within us."

To me, the vital thing is to be able to appreciate the *moment* of our enjoyment. The average person yearns for some particular thing, but usually, when he gets it, he fails to appreciate it—fails to enjoy it. Try to treasure and lengthen the moment when we are enjoying life—when we are in harmony with sunsets, flowers and numerous other aspects of beauty; when we are reading poetry; when we are listening to music. Enjoy the harmony to the utmost and use it as an aid to contact the Centre, the Spirit within ourselves. Dr. Besant wrote: "A universe of beauty is around us, its waves playing on us from every side. Everything that is in the mind of the Logos of our system is playing on us and on our bodies NOW. How much of it we can receive marks the stage of our evolution. What is wanted from growth is not a change without us, but a change within us. Everything is already given us, but we have to develop the capacity to receive . . . In the Inner region the whole universe exists as a point, such a man reaches the heart of life and sees all things therein."

At meal times, are we conscious that we are enjoying the meal—the delicate blending of flavours; the pure sweetness of vegetables; the lusciousness of a single fruit in season; the flavour of a good cup of tea or coffee partaken in the sunshine of the company of a spiritual friend?

At rest, do we sense the joy of complete relaxation, the opportunity to stretch our weary limbs in comfort?

If we carry out that idea throughout life, appreciating the good things and enjoying those moments to the utmost, how much more happiness shall we obtain, by creating harmony through appreciation. Life is the continual remaking of ourselves until at last we know HOW TO LIVE. When we are enjoying the sunshine of life—one desire persists—that is the desire to help others towards the way of happiness.

John Ruskin wrote in his Art School notes, the quintessence of advice to art students: "Examine, after every period of renewed industry, how far you have enlarged your faculty of admiration. Consider how much more you can see, to reverence, in the work of the Masters; and how much more to love, in the work of Nature. This is the only constant and infallible test of progress." Let us examine ourselves carefully and take particular notice of how far we have increased the degree of our joy of living, which means the degree of our control.

Every minute is a glorious opportunity to develop the qualifications of the spirit, or to be of service in thought if not in action. If we take these opportunities then each day should mark an advancing step in our progress towards the fulfilment of our inherent desire for happiness. We must use our golden opportunities to increase our control over the moment—the nearer it is being complete, the nearer we MUST be to Happiness and Perfection.

Upon the Mount, the land of love's awakening;
The goal of journeying, by love impressed;
The end of life and death, the end of striving—
The realm within, where dwells eternal rest.

THE MOUNT by Harold Henry.

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